give for himself such an obedience as God exacts, and still less can he give it. for others. Nay, no other creature of God can provide such a righteousness for him, for every creature is required as for himself to fulfil the universal law of God, and after he has loved the Lord with all his heart and discharged every commanded duty, he has not acquired any merit[3] of supererogation to be carried over to the account of another. Not only so, but it might seem as if God himself were precluded from providing anything to suit the transgressor, and that this inability arose from his very greatness. The righteousness required of man is obedience, and the only righteousness which can be of any use to him must partake of the nature of obedience. But God, as the author of the law, the Governor of the world, cannot give obedience. Herein lay the difficulty in the way of the restoration of a fallen being. Incapable of redeeming himself, no creature can possibly have any superfluous righteousness to impute to him, and it might seem as if God himself could not provide what man requires.

Three important facts are now before us. Man has felt the want; ho lias tried to supply it; and he has failed. Feeling that the heavens are at such a distance, he would construct a chain by which to mount to them, and he finds that he has nothing whereon to hang it. But where man has failed, God has succeeded, and by means which man could not have anticipated, but which, when announced, commend themselves to his moral nature as fitted to meet the evils which he had ever been endeavouring to remedy, but without success.

It is when we consider it in its fitness to solve all these problems, and harmonize all these oppositions, that we see the manifold wisdom of the mystery once hid but now unfolded, " the mystery of godliness, God manifest in the flesh." The

majesty of the law is upheld, the justice of God is satisfied, and an obedience is provided by one from whom obedience is not required as for himself, but who has power in himself, and puts himself in circumstances to render it. In order to accomplish these ends, and to display at one and the same time the two essential moral attributes of God, his justice, and hi* benevolence, one of the persons of the ever-existing and ever-blessed Godhead associates himself with humanity, and becomes